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APRIL 1971

Things Are Not What They Seem!

LEWIS B. SMEDES

Adventurers With God

ELLIOTT J. MASON

The Black Presence, Black Studies, and Fuller Theological Seminary

WILLIAM H. BENTLEY

What Every Marriage Needs

DAVID ALLAN HUBBARD

Inter-Professional Integration for the Pastor and Psychologist: A Suggested Program for the Local Church

H. NEWTON MALONY

From The Editors

With this issue of *Theology, News and Notes* we go pot-pourri. It interrupts our series on "community" in the interest of bringing you something of the life of Fuller Seminary. The articles are drawn from a number of sources. In part they come from addresses that have been particularly stimulating and important. From this source comes the sermon delivered by Dr. Lewis B. Smedes at the funeral of Professor Jaymes P. Morgan Jr. just a year ago. It is a ringing declaration of Christian faith in the face of the bewildering evil of death.

Two other articles also find their origin in addresses of moment. One is a recent baccalaureate address delivered by the Reverend Dr. Elliott Mason, pastor of the Trinity Baptist Church of Los Angeles. In another we have included an address on marriage in the modern mode given by President David Allan Hubbard.

Two additional articles were written specifically for *Theology, News and Notes* and stem from our desire to keep you informed of various aspects of the seminary's program and life. The first is written by an alumnus, Rev. William Bentley, pastor of the Calvary Bible Church in Chicago, Ill. Mr. Bentley has just spent a quarter with us teaching courses on black history and theology. We have asked him to assess the need for a black presence at Fuller Seminary. Finally, we have asked Dr. Newton Malony to describe for us an aspect of his work in the Church Consultation Service in connection with the collaboration of ministers and psychologists in helping people grow into personal and emotional wholeness. Altogether it presents a veritable olla podrida [I bet you have to look that one up!].

F.W.B.

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A Look at the Future - - Building Plans

Excerpted from the March 10, 1971, issue of *The Opinion*, Fuller Theological Seminary student publication.

It is the task of any organization to keep its constituency aware of its present condition and future prospects. It is equally its task to review from time to time the relevant past factors that have brought it to its present state. The present Capital Fund Campaign and building project seems to ask for this.

One must go back to the beginnings of the Ten Year Plan. The title page of the final document reads 1968-1977, but that edition was more than two years in preparation. I know that when I came to the seminary in 1967 the trustees, faculty, administration and students were already deeply involved in the discussions that were to result in the Ten Year Plan. It was at that time, for instance, that the whole question of clustering with other schools or the possibility of re-locating was thoroughly aired. The decision was finally made that the school would commit itself to Pasadena; the Ten Year Plan would be formulated on that basic assumption.

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Coming in *Theology, News and Notes*

The editors have scheduled these emphases in forthcoming issues:

"Worship"

"The Christian Community as Teacher"

"Man in the Future"

Theology, News and Notes

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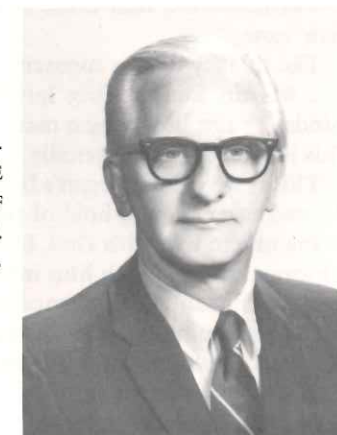
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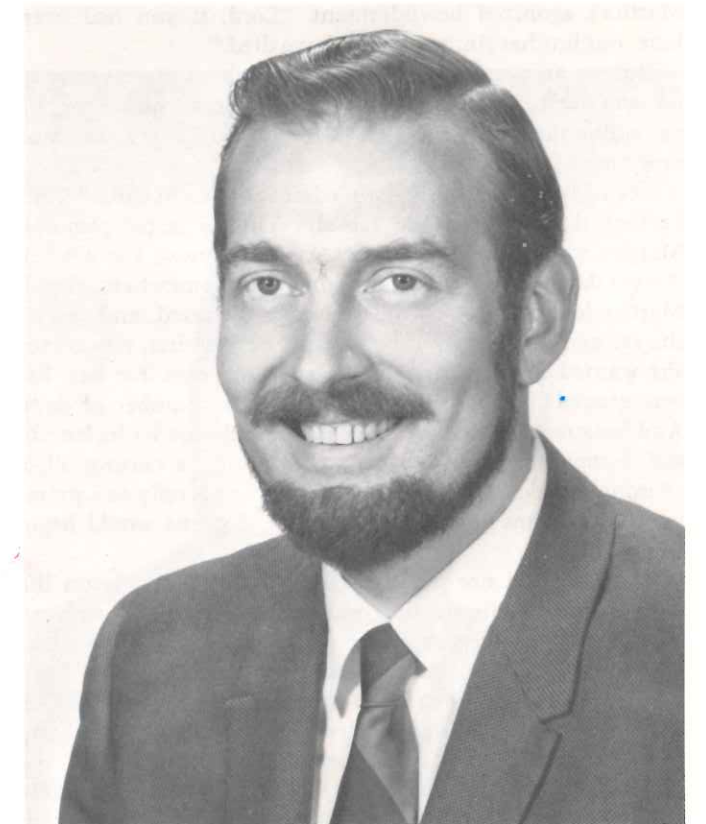
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Things Are Not What They Seem!



SERMON DELIVERED BY DR. LEWIS B. SMEDES AT THE MEMORIAL SERVICE OF WORSHIP OF JAYMES P. MORGAN JR., APRIL 7, 1970.



In Memoriam
JAYMES PAUL MORGAN, Jr.
1933-1970

A year ago this April 4th saw the death of Jaymes P. Morgan Jr., assistant professor of systematic theology at Fuller Theological Seminary, and a member of the editorial board of *Theology, News and Notes* for some months prior to his passing. □ Jim's commitment, vision and insight touched all of us on the editorial board and contributed greatly to the conception and emphasis of our series on community in the past year. The way he gave himself to us was an enfleshment of that fellowship which he himself described as "a community of mutual understanding and sympathy, of shared concerns and celebration, of mutual admonition and mutual intercession—a community above all of forgiveness." □ The sermon at Jim's funeral was preached by Dr. Lewis B. Smedes, professor of theology and philosophy of religion at Fuller. It was a ringing declaration of that faith and trust, in the face of the worst that life can do, which was the touchstone of Jim's life for all who knew him. In his memory and honor Dr. Smedes' sermon is printed here.

The Editors

"Now when Jesus came, he found that Lazarus had already been in the tomb four days. Bethany was near Jerusalem, about two miles off, and many of the Jews had come to Martha and Mary to console them concerning their brother. When Martha heard that Jesus was coming, she went and met him, while Mary sat in the house. Martha said to Jesus, 'Lord, if you had been here, my brother would not have died. And even now I know that whatever you ask from God, God will give you.' Jesus said to her, 'Your brother will rise again.' Martha said to him, 'I know that he will rise again in the resurrection at the last day.' Jesus said to her, 'I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me

shall never die. Do you believe this?' " (John 11:17-26).

Before the sun brought its light to Saturday morning, Jim Morgan went away with God. We loved him. We needed him. We wanted him. But he has gone away with God.

Perhaps some of us share the stabbing pain and stifled resentment in Martha's complaint: "Lord, if you had been here, our brother would not have died." Jaymes Morgan was a man whose brilliant beginning cried out for future fulfillment. Here was work half-begun, fruitfully begun, but only half-begun. Here was a great service but half-given . . . a prophet's word but half-spoken. Surely the Lord God in his

mercy will understand if we admit at least to an echo of Martha's agonized bewilderment. "Lord, if you had been here, our brother Jim would not have died."

But we are summoned here, awestruck, at the mystery of life and death, and as we ask the unanswerable questions, we are summoned to hear what God and the Gospel say to us now about the reality of life and death.

Let us begin by hearing what Jesus said to Martha. "Your brother, Lazarus, will be raised." This is Jesus' promise. Martha accepted it, as we may, as the promise about some distant day, some far-off shore, sometime, somewhere, ahead. Martha looked through the telescope, reversed, and saw at the far end of the dark tube of time, her brother, now alive: she wanted more time, a longer span of years. For her, life was gauged by quantity, measured by its number of days. And because she thought *life* was fulfilled only by its length, she thought death was only a foreclosure, a cutting off, a terminal. And so she thought of Jesus' words only as a promise that at some long postponed day, Lazarus would begin life again.

But Jesus did not mean that his friend would begin life over again at a distant day, too remote to comfort us now. That, too, and that most significantly, but not just that. Hear his words again . . . and let them speak, though you have heard them often: I am the resurrection and I am the life. Whoever believes in me will live, even though he dies; and whoever lives and believes in me *will never die*.

This is the inside truth about Christian death and life. He who lives and believes will not die. Though he die, he will not really die.

We will have to grow a pace in our understanding and deepen a fathom in our faith if we are to face this day and the next without Jim Morgan . . . as Christian. And Jesus' words invite us to growth and depth. Will we let him teach us? And lead us?

God asks us to believe that Jim Morgan did not really die. Jean, the Lord wants you to believe that your precious Jim did not die. Children, Jesus wants you to know that your daddy did not really die. You who shared Jim's life so fully as his friends, the Lord wants you to understand that Jim did not die.

Oh, we know that, in one sense, our teacher, colleague, friend, husband, father, son, did die. What we hated to happen, did happen. His strong heart stopped beating, and his precious breath stopped coming. It is bitter to the taste, breaking to heart. We know. But we know something more.

Common sense tells us one thing about the meaning of last Saturday. Jim's dynamic Christian life on earth was ended. But what of *uncommon* sense? What of the reality that faith, and not sense, can touch? What of the ultimate truth, what of Christian reality? What of this fact: Jim Morgan did not die—because he who lives and believes does not die—even though he die.

How can we touch the hem of this reality? Will you set it before you, walk around it, see it as it is, understand it as you can . . . and pray for grace to stake your life . . . and Jim Morgan's on it?

He who lives and believes in me shall not die.

It is fitting here to speak of faith, and to talk of Jim's unequivocal affirmation of Jesus Christ as Lord and Savior, of his child-like admission that he needed his Lord's atone-

ment to cover all his sins, and that he lived and worked by grace alone. It is right to thank God that our brother was among those who believed with his heart and confessed with his mouth that Jesus Christ is Lord. But I would like to stress that Jesus says: He who lives and believes shall not die.

To live—to live is to live with God; anything else is less than human life. And to live with God is to live for your brother: To live with God—this is to do the thing that God is doing and be the man God is making. To live with God—is to be open to Christ, the living one, so fully that Christ lives in you. To live with God—is to be where God is, helping us, pulling us, pushing us, leading us toward the new humanity . . . full maturity of all that is truly human in the perfect new community of men. This is to live and whoever really lives, and believes, does not die.

If living with God (the God who gives himself to us) is really living, then life can only be lived in one moment—this one, this moment. The fullness of time is now. In *this* present hour . . . in *this* meeting with *this* stranger . . . in *this* encounter with *this* friend . . . in *this* day with our family . . . in *this* word that must be spoken in *this* situation . . . here, now.

The quality of this moment . . . not the quantity of time . . . Martin Luther King left this thought stewing in our minds . . . not how long a man lives, but the way he lives it. This is what matters eternally.

This is why Jim Morgan's life changed other people's lives. He was eager to grab hold of this present moment and let it be the one to live with God. He did not wait for some future achievement to launch him into service, some later honor to catapult him into significance. He let the challenge distilled out of each moment carve its own meaning for his life. The time was this moment. His closest friends know how much their own lives are defined by his friendship. Students who knew him were never the same after. Fuller Seminary will now never shake off his vision of the bigness and inclusiveness of the Christian ministry. His little girls have been molded forever because every moment was Jim's time for being a man with God.

How thankful we may be that in the moments we met Morgan, we met him whole . . . head-on, heart-on . . . that he gave himself to every moment of encounter, that he never played coy nor shied from confrontation behind a facade of casual pleasantries, that life was not avoided by postponing the real thing for a more appropriate future time. For life is really only at this moment, and life with God is determined by the quality of the moment, not the quantity.

He who lives and believes in me shall not die. Not some ungrasped future, but the full moment, now, this is where life is. The bud is beautiful, we need not wait for the flower. The dawn is magnificent, we need not wait for high-noon; the child is precious, we need not wait for the man. Jim Morgan really lives . . . meaningfully, servant-like, significantly, with God, in the *now* of his life. We need not weep for the future that might have been his.

We are, of course, painfully conscious that any moment with God is never complete, never consummate. As long as we are earth-bound, flesh-bound, life with God is fragile, quickly broken off. Our relationship is tentative, often interrupted, never full. We meet God at the corners, in the crises,

(Continued on page 12)

Adventurers With God

ELLIOTT J. MASON



We are gathered here today to honor and to rejoice with these graduates who are about to receive coveted degrees from Fuller Theological Seminary. You who are members of this graduating class inform us by your presence here that you believe that you have been called by God to the Christian ministry.

I should like to suggest that your acceptance of such a call is nothing less than an acceptance of an invitation to an *adventure with God*, adventure being defined as "a bold undertaking in which risks are to be met and the issues hang upon unforeseen events." The story of the call of Abraham in Genesis 12 and the interpretation of the meaning of that call for Christian faith found in Hebrews 11:8-12 can give us some meaningful insights into the nature of that adventure with God which is yours as you begin your ministry.

The very *first* thing that strikes us about Abraham's experience is that he began a venture into the unknown solely on the basis of a word that came to him from God.

Genesis 12:1 begins with this statement: "Now the Lord

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He received the B.A. magna cum laude from Dillard University, the B.D. and S.T.M. from the Graduate School of Theology of Oberlin College, and the Ph.D. in religion from U.S.C.

This article was the Baccalaureate address Dr. Mason gave at Fuller Seminary.

said to Abraham, "Go from your country and your kindred and your father's house to the land that I will show you." In verse four we find Abraham's response, "So Abraham went, as the Lord had told him." Between the word of God to Abraham and the response of Abraham ("So Abraham went"), there is no indication in the text that Abraham speaks. This is important. There is not even the suggestion that Abraham reflects upon the word that God has spoken. There is no analysis or questioning of that word. In response to the speaking of God, the text only says, "So Abraham went." The call comes and is immediately followed by the response of obedience. God speaks; Abraham acts. (If Abraham reflected on the word, it was only after he had heard the word and obeyed the word.)

There is something here about Abraham's conduct that tells you a little about the manner in which you are to conduct your whole ministry, from this moment to the very end of your life. It tells you that you will conduct your ministry primarily not as a speaker or as a thinker, but as a listener—a listener, if you please, to the word of God. You will live, as it were, out of listening, listening to that word that God speaks to you through the Bible and through the Living Word, Jesus Christ, as he speaks deep within a heart that is a listening heart, that responds only to what it hears.

You were accepted as a student here at Fuller, and you have been engaged in thought and reflection, but you were granted admission here only when you made the claim that your entering the ministry came as the result of your listen-

ing to unexplainable, mysterious urgings within your own heart which you knew somehow were the very word of God.

In the councils of government in our cities and in our nation, decisions—great decisions are made only after the gathering of empirical data, and careful evaluation and analysis in the judgment of men. But you are called upon to decide for the ministry and to put your entire destiny at stake, solely on the basis of the command of a word that you believe to have come from the voice of him who is the Living God, invisible and unknown by many. When you are questioned and challenged about your authority to summon men to believe the Gospel and to come into the life of a fellowship of men who claim to have found the truth, your only answer will be, "I heard a voice which spoke to me with such authority that it could be none other than the voice of God." This indeed is your only credential, the only certification of your claim to be a minister of the Lord Jesus Christ. It is exceedingly important that you understand this as you face a questioning, challenging, unbelieving world.

You see, God created man to live out of listening. In Genesis 2:16-17 we are told, "And the Lord commanded the man, saying (God's word comes to Adam), 'You may freely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.'" And there is no record of Adam's answering God or reflecting upon that word, for he lived, during this period of his innocence, out of listening. He kept that word fresh and alive in his heart and was nourished by it. Trouble began in the garden when the serpent led the woman to question and to stand in judgment of that word, instead of simply listening to that word. The serpent made the woman attempt to get behind the word and to determine why God has spoken his word.

In today's scientific and secular age, men still live out of their own concepts, judging their minds to be the measure of all that is right. They often do not consciously defy God's word as much as they just live as if God had not spoken a decisive word in Christ and as if he is not now continuing to speak in his world.

But the primary function of your ministry will be one of listening. You will speak and you will act only because you have heard. You will obey the prophetic dictum, "Incline your ear, and come to me, hear, that your soul may live" (Isaiah 55:3a).

You will not be following a dead word from the past, for God's word is alive and your ears are attuned to the Living Christ, who is real and alive in the Church and the hearts of believers. With an authoritative voice he still comes to you and calls to you to "go forth from your native land," calling you to follow him as he moves out among men in the midst of the world to heal and to deliver and to work the mighty miracle of salvation.

Many of you will find yourselves involved in the revolutions that are taking place in our age in our colleges, in the ghettos and in our world at large. As you sift through what is taking place to separate what is the will of man from what is the will of God, you will find much that is simply advocated by man in defiance of his creator, setting forth what he deems to be right without the prior consideration of God's word and will. You will be involved in guiding these revolutions, but you must listen long and well until you are sure

that you are moving in keeping with what you have heard from the word of God. Listening to that word is the presupposition of all effective proclamation and all constructive action in the world.

The *second* important thing that impresses us about Abraham's adventure is that, while he arrives in the land of promise, he lives in that land as one who never quite settles down in it as a permanent inhabitant. He carries on a ministry of mediation of blessings. God has said to him, "I will bless you, and make your name great, so that you will be a blessing" (12:2), and, "by you all the families of the earth shall bless themselves" (12:3). But Abraham will carry on this ministry of blessing as one "living in tents." The writer of Hebrews (v. 9) says "By faith he sojourned in the land of promise as in a foreign land, living in tents. . . ."

In other words, Abraham was called out of the secure haven of his native country and forced to tread unknown ways. He leaves his old securities, and moves to the promised land where he must minister to men, but must never settle down to their point of view or their way of life. Even in this promised land, he is never to live a settled existence as if all were well, for God was in the process of seeking but not yet in control of the hearts of the creatures who had defied his will. Abraham was to live in tents and move up and down the land, building altars and making known the name and teachings of the true God wherever he went.

Abraham was to live an uprooted existence before God. He must continue to venture into new and unfamiliar territory, where God was not yet in control—and live a life of radical uncertainty, open and flexible to the winds of God's Spirit, always ready to move at the slightest direction of God's word.

This kind of living, which was a mark of Abraham's ministry, is to be a basic characteristic of your ministry. You must not settle down to be blessed of God, as if the kingdom of God had fully come, but you are to be used of God as his instrument by which he blesses others, by which God gets his redemptive message and purpose to "all the families of the earth." Like Abraham, your adventure with God will have universal significance. You will be the mediator of new possibilities for living, a new quality of life for men that God's creation might be restored.

As ministers of God, you have a changeless message, but you will realize that that message will be proclaimed in the midst of a rapidly changing society. You will be called upon to introduce your Christ to all kinds of people living in our world. People who make introductions must know both parties. We who know the changeless message are called upon to know the people in the cities to whom we will be ministering. We must know their needs, their concerns, their problems. We must know the things we are doing and the things we are failing to do which cause people to reject our message.

Some of you have been missionaries and you have made diligent preparation to go to foreign fields of Africa and Asia, studying languages, the history of the people whom you were to serve, their culture, etc. In like manner, it is demanded of us to study anew the mission fields right in the heart of the cities of America.

Many of our churches have moved away instead of remaining in the hearts of our great cities. They have been afraid to encounter new people moving into these cities and have been opposed to getting to know them and ministering to their needs. Our churches have not been open enough nor flexible enough to be involved in the kinds of changes which would be demanded of them. Instead they have fled to the suburbs, seeking permanence for their old ways and their old ties, retreating from the risks involved in adventuring with God.

God needs the mediators of his Gospel with its great resources at the very heart of the struggle of man to conquer his problems in our American cities. People in the ghettos need to know that God has truly come into our midst in redemption and love because God's body, the Church, is there standing with men in their need, open and ready to move, to live in tents, as God gives direction.

In the ghettos of the cities you will serve, there are those living in environments that breed hopelessness—hopelessness which leads to despair. In these environments, life, the precious gift of God, can be something that is hated. Existence can be seen as meaningless. Even those who have accepted Christ in these ghettos have a sense of being cut off from large segments of the body of Christ and imprisoned in these ghettos because the tie of race in this country has proved more powerful than the tie of Christian love.

You in your ministry will have the opportunity to preach to persons who are in control of many of the institutions in these ghettos. Through your ministry, these institutions can become institutions of concern through which love and justice are expressed.

The *third* significant thing about the adventure of Abraham was his maintenance of hope—kept alive by his belief in the promises of God. We are told in Hebrews 11:9-10, "By faith he sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundations." His only basis of hope was not what he saw but the fact that God had promised, and he believed that the God of the promise was faithful.

Your acknowledgment of your call to the ministry means that you believe that God is still creatively at work in our world. If you have heard his voice, then God is still speaking. Having heard God's voice, you are called upon to hope and to keep on hoping.

The hope set forth by Christian faith may find its consummation beyond this world as we know it, but much of its fulfillment can take place in this world. I know that only God can bring in the Kingdom of God, in its final and absolute sense, but I still believe that what this world can become under God and through your ministry is still greater than we have dared to realize. We believe and affirm that the powers of the age to come, the transcendent powers of God, are now at work in the life of the Church. You in your ministry are to bring these powers to bear upon the life of our world. You know as does no one else that Satan is "a strong man, armed," but you also know that a stronger than he has come in Jesus Christ and has broken Satan's power over the life of man.

God's call of Abraham immediately following the terrible

judgment of God upon the men who attempted to build the Tower of Babel was God's declaration that no situation whatsoever can eternally frustrate the fulfillment of God's purpose and destiny for man. It means that there is a creative and saving possibility in every situation which nothing can destroy. God is saying, "Beyond the judgment at Babel, here is my servant Abraham through whom will come a new humanity." This moment he is saying, "Beyond the tragic plight of our cities and our world, here are my servants who are about to begin an adventure with me, helping to make clear to persons everywhere what it really means to be a human being."

As followers of Christ, you, like Abraham, will live in a tent, keeping yourselves open to all of the possibilities that God may have for your life. You may be misunderstood by your parishioners as you follow Christ and find that you have no certain dwelling place. You will have no road map to show you in detail the path you are to follow, but there is one who will accompany you on your journey who knows the way. You will move into unfamiliar territory as you walk the streets of our cities to tackle their problems and to proclaim the unsearchable riches found in Jesus Christ, but there will be one familiar figure always at your side, the God who called you saying, "Lo, I am with you always, even to the end of the age." You will live an uprooted existence in this world, but your feet will rest upon Jesus Christ through faith, and you will be able to say with the hymn-writer, "On Christ the solid rock I stand, all other ground is sinking sand. . . . His oath, his covenant and blood, support me in the whelming flood: When all around my soul gives way, he then is all my hope and stay."

Abraham the adventurer, even Abraham, was threatened by doubt (and almost lost hope), and you may be threatened by doubt. See Abraham in Genesis 15:1-6 as God comes to him in the midst of the night as he lies upon his bed, brooding over the fact that God has not yet done the most elemental thing necessary if he is to possess the promised land—given him a son. In verse 2 Abraham complains "O Lord God, what wilt Thou give me, for I continue childless. . . ." Then in verse 5 the text tells us "And he (God) brought him outside (out of his tent) and said, 'Look toward heaven, and number the stars, if you are able to number them.'" Abraham gazes at the stars, knowing that it is humanly impossible for him to count them. Then God says to Abraham, "So shall your descendants be." This promise of innumerable descendants when Abraham has not solved the problem of how he is to acquire the one son whom he does not have only increases his agony. Abraham stands there thinking, but, as always, thinking about God's word before believing it only adds to his confusion. This confusion continues until he stops thinking and cries out in absolute trust, "I believe, I believe, I believe." Then the writer of Genesis (15:6) comments, "and he believed God (God's promise, when hope was almost gone) and he (the Lord) reckoned it to him as righteousness."

This lesson says to us, "When there is no hope, just keep on hoping, knowing that hope is grounded in God's sure word which he spoke through Abraham and the prophets, but which in these last days he has spoken through his Son.

As you go on with your adventure with God, you will listen, you will live in tents, you will maintain your hope. ■

The Black Presence, Black Studies, and Fuller Theological Seminary



WILLIAM H. BENTLEY

If for no other reason than the recent interest in the topic shown by the students, faculty and administration of Fuller Theological Seminary, let us assume that the desirability and need for some type of Black Studies program at the Seminary does not need to be demonstrated. Let us initially assume that it is a legitimate subject, not only of controversy, but also of validity. For consideration of the subject is a part of some of the most far reaching and potentially creative intellectual ferment taking place in American educational institutions and circles today.

As is the case with many private religious (and secular) schools, Fuller has, and has had, little black presence on its campus or enrolled in its academic programs. At this writing

William H. Bentley, B.D. '59, lives in Chicago, where he fills several posts. He is pastor of Calvary Bible Church, serves as community relations worker for Cook County Department of Public Aid, and teaches black studies part-time at both Wheaton College and Trinity Divinity School.

Mr. Bentley has just completed a teaching assignment at Fuller Seminary during the winter quarter as visiting professor in black theology. His courses included "History of Black America" and "Christianity and Black Theology." This article was produced by him following this recent exposure at Fuller.

Mr. Bentley completed undergraduate studies at Roosevelt University, received the B.D. from Fuller and the Th.M. from Northern Baptist Theological Seminary.

At present he is president of the National Negro Evangelical Association after having served as chairman of its Commission on Social Action.

there are only two black students in actual attendance, and prospects for attracting others do not appear to be particularly bright. Fuller has graduated several blacks (the writer is a graduate — class of 1959) but none in most recent years. It is in direct relationship to this fact that initiation of Black Studies into the academic structure of the Seminary is seen to be of utmost importance.

Although the subject of Black Studies provokes much controversy in academic circles, and although there is little consensus as to exactly what is meant by it, it cannot be lightly dismissed as wild countersegregationist rantings of dissatisfied Afro-American rhetoricians. Black Studies, even in barest outline, calls for a serious consideration of the basis of the Afro-American experience, an experience that has by and large been omitted from the standard treatments of American social reality. For, apart from the slavery experience, brief mention of outstanding black athletes, and pathological fixation on the pathological in contemporary black experience, much of white American academia acts as if this minority group, the largest one in America, does not exist. It is our contention that this fact bears direct relation to the declining black presence in areas which it needs, and where it is most needed.

If we include Fuller Seminary in the above analysis, we might then ask specifically why few and fewer blacks choose theological education as a viable option? A direct answer to the question might be: because many American blacks, of whatever theological persuasion, do not consider the present academic set-up as relevant to the black experience. Out of this basic answer grows several observations. We will now list and discuss them.

First of all, and this is true of theological educational institutions of whatever stripe, present academic structure and course offerings are too ethnocentrically conceived to bear direct relevance to the needs of black Americans in general, or black Christians in particular. This is true in spite of the empirical evidences adduced by white academicians who point to certain language difficulties encountered by some black seminary matriculants. Obviously not all blacks who attempt, or have attempted to enroll at Fuller, for example, can meet the language requirements. This, however, is not necessarily an insurmountable obstacle. As a student I can remember that I was not the only one who experienced difficulties with Greek and Hebrew. It would have been impossible for many of my white classmates to have made it to graduation had it not been for their engaging the assistance of brighter students and sharing in the benefits of group study. Perhaps something of this sort could be used with some degree of success with future black enrollees who otherwise could not cut the mustard. Here we are not asking for lowered standards but more creative strategies for coping with problems that may be with us longer than any of us would prefer.

Secondly, there is the fact of the far-reaching social ferment now going on in the American institutional establishment, a major portion of which has been occasioned by black students and scholars challenging the integrity of some major American historiographers, and their minor disciples, along with other recorders and interpreters of the American experience. Such men have been, and are now, being charged with distorting, minimizing, mythologizing and omitting significant contributions of American non-white minorities — chiefly the American Negro. Course conception and content in American secular and theological education so thoroughly reflects this ethnocentrism that more and more blacks are coming to feel the non-relevance of present academic offerings. American blacks (in common with African blacks, Caribbean and Central American blacks) are experiencing such an enriching sense of ethnic consciousness and identity that no educational system that minimizes this development can have anything but the most limited success in attracting qualified blacks.

Let us take, for example, Church history. This important subject is ethnocentrically conceived and religiously taught as if the Church originated on European not Asiatic soil. The great non-European civilizations and their encounters with Christianity are often treated as if they did not exist, or at best are relegated to brief encapsulated sections which deal with "Christians of Other Lands." In this light the emotionally healthy occupation of American blacks with developing their ethnic identity almost precludes serious interest in such courses, however valuable they might otherwise be.

Theology, likewise, partakes of the same ethnocentrism. In its intense preoccupation with past and present (and probably future) European antecedents, it devotes precious little time to a conception, investigation and interpretation of the American theological and social scene. The overwhelming bulk of American theologians is so tied by the umbilical cord to European theologians that they have produced little work that comes to grips with American social reality. Perhaps this is a reason why American theology,

and in particular evangelical theology, has not to date produced a decent social ethics. Suffice it to say that on this point black American Christians are far less impressed with what goes on in European theological circles than are their white compeers. After all "The Sun Also Rises" on other countries and there are civilizations that are of more immediate interest. Our point here is not that we propose elimination of the study of the European version of Church history, but rather that we all take a new look at the progress and development of the body of Christ as it exists and has existed in other lands. This is a lead suggested by the work of LaTourette. It is proper and commendable to express filial admiration for one's cultural ancestry, but at some point along the line of developing adulthood, the navel cord should be properly cut if adulthood is to be fully attained. Theological reflection and investigation should be a two way street equally travelled by both American and European theologians. Where this is not the case, the black presence is less and less likely to be. After all, the American black has little ancestry in Europe. His cultural antecedents are not as integrally tied there.

Thirdly, in the matter of the biblical languages requirement, it is readily recognized and accepted that such disciplines are necessary — especially for the parish minister, pastor, and of course, for the specialist. Blacks are as pragmatic and self-seeking as other American Christians, and on this point it is impossible to side-step the impulse of "what's in it for me?" Why should blacks, or anyone else, submit to a discipline that in itself offers little of practical use to them? In fairness, however, it must be admitted that the rationale for the language requirement in the seminary grows out of the theological presupposition that facility in the original languages makes for greater comprehension of the theological message. Therefore, for languages to maintain their relevance, theology must first and foremost do the same. This is not a cop-out intended to obscure or deny the very real fact that some black applicants at Fuller Seminary have not demonstrated the ability to meet proper language requirements. But it is equally true that motivation gives wonderful impetus to satisfactory performance. This is true of the few of us who have graduated from Fuller, and I would suspect the same to be true of many of our white fellow graduates. One is not as likely to entertain romantic notions of comparative superiorities when one studies with his classmates, black and white. What has been done can be done again. Somewhere within the black world of black evangelicalism, there are others who also can cut the mustard at Fuller. We do not call for "lowered" standards.

Finally, there is the question for the need of black presence and representation on both faculty and administration levels. Because of the historical development of institutions which, on the basis of race, have excluded and minimized the black experience, American blacks rightly demand that their interests can be best served by those whose interests are similar. It is not so much that whites cannot teach blacks as it is true that blacks do not have the confidence that whites can do it fairly. The appointment of such qualified persons does not provide iron-clad assurance that swarms of qualified black students will descend upon Fuller Seminary and bring to a glorious end the dearth of the black

(Continued on page 12)

Class News

1954

Eugene H. Glassman (x'54) and Jane have returned to Kabul, Afghanistan, from furlough in Europe and the States.

Kenneth R. Gordon is the new pastor of the Verde Baptist Church, Cottonwood, Ariz.

Bruce C. Herrstrom recently received his M.A. in communications from the University of Minnesota. He is pastor of Bloomington (Minn.) Baptist Church.

Jong-Sung Rhee has been appointed president of Presbyterian Theological Seminary, Seoul, Korea.

1955

Ladson Saylor has returned to his Latin America Mission post in San Jose, Costa Rica, after his furlough in the States.

1957

Richard Crabbs has moved to Columbus, Ohio, where he is director of program and pastoral services at First Community Village, a church-sponsored retirement center.

1959

William H. Bentley was married to Ruth Lewis in January while serving as visiting professor in black theology at Fuller.

1962

Richard C. Erickson's article, "A Defense of the Traditional Christian Ethic," appeared in November's *Pastoral Psychology*.

1963

William A. Beatty was named pastor of the Covenant Presbyterian Church, Omaha, Neb. He has been associate pastor of this church.

David S. Bentley, on furlough here from Jordan, is serving as missionary intern in the First Baptist Church of West Los Angeles.

William Parker is now assistant professor of mathematics at Kansas State University, Manhattan, Kansas. He recently received the Ph.D. from the University of Oregon.

Richard Saley (B.D. '63, Th.M. '64) was ordained by the UPUSA recently in Rhode Island.

Lawrence R. Swanson received his Ph.D. in physics in August from U.C. Irvine, and is now assistant professor of physics at Pasadena College.

J. William Whedbee's book, *Isaiah and Wisdom*, has been published by Abingdon Press.

1966

William Arthur recently was installed as minister of the United Church of Christ of Ione, Oregon.

Leonard R. Phelps is now serving the First Presbyterian Church of Ligonier, Indiana. He was previously at the First Presbyterian Church in Brainerd, Minn.

1967

Hal Holman (x'67) has joined the staff of The First Presbyterian Church of Yorktown Heights, New York, where alumnus Ron James is pastor.

1968

William Dyrness' book, *Rouault: A Vision of Suffering and Salvation*, was released by Eerdmans recently.

Roy D. Brewer was married to Carol Batten of Long Island in February. Roy is minister of the First Presbyterian Church of Baldwin Park, Calif.

Thomas F. Johnson assumes the pastorate of the Fleming Road Presbyterian Church in Flint, Mich., on May 1. Tom, Monty Swanson and Glenda Lisk (B.D. '70) attended George Ladd's presentation during the Sprunt Lectures at Union Seminary, Virginia.

1969

Patricia Harrison has returned to Australia and is teaching at State Teachers Training College in Armidale, New South Wales.

William Holmlund is working with Young Life in Pleasant Hill, Calif.

1970

Richard Foster (Th.D.) and Carolyn had a new son, Joel Timothy, born Jan. 1.

William Goff has become pastor of the Wilshire Crest Presbyterian Church, Los Angeles.

Kenneth Kalina was ordained in Feb. at the La Canada Presbyterian Church, where he serves as assistant pastor.

Gene Terpstra was ordained and installed as minister of education at the Fremont Presbyterian Church, Sacramento, Calif., in Nov.

Placement Opportunities

Pastor. Calvary United Presbyterian Church, Baltimore, Md. UPUSA. City church of 200 members.

Associate Minister. Central Presbyterian Church, Merced, Calif. UPUSA. Primary responsibility youth; some preaching, counseling.

Assistant Minister. Community Presbyterian Church, Clarendon Hills, Ill. UPUSA. Prime responsibilities education through adults. Some shared ministry.

Assistant Minister. Community Presbyterian Church, Danville, Calif. UPUSA. Youth and C.E. priority; some shared ministry. Membership 1000.

C. E. Director. Congregational Church of the Chimes, Van Nuys, Calif. UCC. C.E. and youth, training of leadership and total involvement in the church ministry. Two man staff. Membership 2200; attendance 700.

Pastor. Coralville Evangelical Free Church, Coralville, Iowa. Suburban Iowa City; university town; membership 90; attendance 225.

C. E. Director. Evangelical Covenant Church, Grand Rapids, Mich.

C. E. Director. Fairview Heights Baptist Church, Inglewood, Calif. CBA.

Associate Minister. Faith Baptist Church, Orlando, Fla. CBA. Responsibilities youth and C.E. Two-man staff. Membership 550.

Pastor. First Baptist Church, Huron, S.D. ABC.

C.E. Director. First Baptist Church, Visalia, Calif. ABC. Membership 1000; attendance 800.

Minister of Youth. First Christian Church, Santa Maria, Calif. Minimum responsibilities in the church; free to form ministry to youth in the larger area.

Youth Minister. First Presbyterian Church, Colorado Springs, Colo. UPUSA. Five-man staff.

C. E. Director. First United Presbyterian Church, San Mateo, Calif. UPUSA. Half time adult ministry and half time youth. Four-man staff.

Assistant Minister. First Presbyterian Church, Visalia, Calif. UPUSA. Share pastoral responsibilities; emphasis on youth. Membership 1100.

Assistant Minister. Glenkirk Presbyterian Church, Glendora, Calif. UPUSA. Two-thirds adult ministry; one-third C.E. Membership 850.

Pastor. Granada Hills Baptist Church, Granada Hills, Calif. ABC. Attendance 100. One-man staff with provision for youth man.

Youth Minister, Minister of Evangelism, Minister of Visitation (3 positions). Highland Park Presbyterian Church, Dallas, Texas.

Youth Director. Highlawn Baptist Church, Huntington, W. Va. ABC. University town. Membership 1600.

C. E. Director. Mayflower Congregational Church, San Gabriel, Calif.

Assistant Pastor. Palisades Presbyterian Church, San Diego, Calif. UPUSA. Primary responsibility C.E. Team ministry with pastor. Membership 900; attendance 500.

Pastor. First Presbyterian Church, Paoli, Pa. UPUSA. Suburban Philadelphia. Membership 1500. Two-man staff.

Associate Ministers (2 positions). Saratoga Federated Church, Saratoga, Calif. Independent. One will share pastoral and administrative duties, preaching regularly. Second man will work with young children primarily.

Minister. St. Stephen's Anglican Orthodox Church, San Diego, Calif.

Youth Minister. West Side United Presbyterian Church, Seattle, Wash. UPUSA. Total youth. Three-man staff.

Youth-Education Minister. Calvary Baptist Church, Santa Barbara, Calif. CBA.

Chaplain. Sterling College, Kansas.

Assistant Pastor. St. Andrew Presbyterian Church, Redondo Beach, Calif. UPUSA. Half youth and half adult education. Three-man staff. Membership 2000.

Pastor. Lakewood Presbyterian Church, Dallas, Texas. Independent.

Pastor. First Presbyterian Church, Brainerd, Minn. UPUSA.

Assistant Minister. Wicomico Presbyterian Church, Salisbury, Md. UPUSA.

Assistant Pastor. Presbyterian Church of the Roses, Santa Rosa, Calif. UPUSA. Prime responsibilities youth.

Associate Pastor. First Presbyterian Church, Manasquan, N.J. UPUSA. Shared responsibilities, emphasis on C.E., small groups and high school.

Alumni Meetings at Denominational Conventions

Mealtime meetings for alumni with a member of the Fuller faculty are scheduled at specified denominational gatherings:

American Baptist Convention, Minneapolis, May 13.

United Presbyterian Church in the U.S.A. General Assembly, Rochester, N.Y., May 22.

Conservative Baptist Association Annual Fellowship, Wheaton, Ill., June 28.

Announcements are being mailed to alumni whose records at the Seminary indicate affiliation with one of these denominations. However, if you will be attending one of these conferences, why not drop me a note so indicating this, in the event your record here is incomplete.

Bernice Bush

A LOOK AT THE FUTURE (Cont. from page 2)

Consultations with educational experts made it clear that building would be necessary for an expanded student body, in fact, for the needs presently confronting the institution. Having drawn up a projection of these needs, the trustees authorized a search for an architect to do a site plan, and this resulted in the retention of Mr. A. Quincy Jones, a nationally-known figure whose creative approaches to educational problems have become widely recognized. The trustees brought to this decision a great deal of successful business and organizational insight. It was obvious that facilities for the school were not in a condition to provide the maximal educational experience. The action of the trustees, therefore, does not greatly differ from the situation prevailing when the school met at Lake Avenue Congregational Church in its early years and the decision was made to erect the present seminary structure.

All of this was going alongside significant planning and projection for the academic program of the school. It should not be hard to realize the trustees would feel deeply responsible to provide the situation in which the educational task determined by the faculty and administration should go forward. It would be assumed that faculty energy would not be the dynamic for building processes, or even for raising of funds for endowment, expansion, etc. Nor was there the suggestion or instruction that Fuller Seminary was to become distinguished by its buildings. It would be hoped that wise and prudent planning would result in a proper and useful facility, a compromise between something that would just "get by" and something that would be a waste of God's money.

I think it should be noted that this compromise is something that we are all working out constantly with a great sense of humility and inadequacy. What kind of car do we drive, what kind of house do we live in, what kind of clothes do we wear, what kind of food do we eat? I suppose we all work out this problem with our own consciences, our sense of Christian ethics and our resources. It is not our province to judge

the other man, even though as Christians we are calling one another to self-examination constantly. This same principle must hold for the action of the trustees in regard to their stewardship in this seminary. What kind of seminary should be built? They have looked at the problems and challenges of the seminary. They have listened to administration, faculty and students. They have sought the mind of Christ and evaluated the alternatives. Now they have committed themselves and the institution to a program of financial goals, and they have demonstrated their faith in this commitment and in all of us by sacrificial giving to that cause.

It should be noted that the financial campaign which they authorized is only one-half for the building goals of the Ten Year Plan. The other half is for endowment and the on-going academic program of the school. It is true that this is the ratio for this first stage of development, but I have faith to believe that it is indicative of the approach that the trustees will take for future campaigns as well. This would mean that when the time comes for building a School of World Mission, student housing (though this may not have to be financed by gifts) and other improvements, there also will be great energy devoted to obtaining funds for the advance of the academic program.

What I am concerned about is that we all understand and therefore respect the motivations, procedures and decisions of the trustees, the administration, faculty and students that have brought us this far on the Ten Year Plan. Such decisions are fallible, and, thank God, to some degree alterable, and, thank him again, much of the time guided by a loving hand of grace that has "brought us safe thus far." I believe we are stumbling on to greater effectiveness for God. We need continued constructive suggestions and criticism. Let's pray for one another, help one another, rebuke one another but above all, love one another. Maybe the world will even see Christian discipleship in a seminary. There are worse places for it.

Robert N. Schaper, Th.M. '64
Dean of Students and Associate
Professor of Practical Theology

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and our meeting has to be renewed over and over again. No moment of fellowship is undisturbed. No moment of joy is unalloyed. No act of service is pure. No vision is lastingly clear. The best of moments come short of seeing God as all and in all.

And how shall the moment of life with God be made whole? How shall it be full? Surely not by adding moments to moments nor years to years, not by stretching out the span of time. Life with God is only as full and meaningful as this moment can be. If Jim Morgan had lived a hundred years, nothing could really be added to those moments with God and for God that he shared with us.

This is the reason that the moment of death is the only other moment of deep meaning for the Christian. For others, the moment of death is the cancellation of meaning. For others death destroys meaning because it swallows up life; it aborts life because it puts a stop to it. But to the man in Christ the moment of what we call death has a wholly different meaning. For he who lives and believes in Christ does not die, though he died.

The moment that life becomes complete, fully abundant, whole, is the most meaningful of all life's moments. For the man in Christ that is the moment of what we call death. In God's way of looking at things, it is the moment of our arrival.

Life with God is complete and whole when he translates us out of our tentative, fragile experience into the fullness of life with him. Life with God is undiluted and pure when he lifts us in his arms up to himself. This is what really happened early Saturday morning to Jim Morgan. After those fiercely labored hours of struggle, the moment came for God to carry Jim over into the undivided experience of a pure, unending moment of life with God. God came and carried Jim over the bridge, over the bridge that connects the imperfect moments of life with God here to the perfect life with God there.

The bridge? The bridge is the crucified God-man, Jesus our Savior. God came and carried Jim over on the shoulders of Jesus.

Yes, our sense of ordinary reality tells us that Jim Morgan has died. His death is a terminal *for us*. We needed him. We wanted him. We loved him. But we do not have him with us anymore. He went on with God.

This is hard for us all. What it means to you, Jean, and the girls, only you and God—and maybe Jim—know. But there will be moments of living with God for you. God will lead you into them. And help you through them. And God will help us help you through them. God will be with you, Jean; and make you strong . . . as you walk your way without Jim. God will be with you too, Shauna, and Heather, and Michele, and Jennifer.

But will you believe that, in the deepest and most real way your dear Jim, your father, your husband, your son, and our friend . . . in the real sense did not die. He only began to live, to live fully the kind of life with God that he lived here imperfectly. Things are not what they seem to be. Jesus is the resurrection and the life. And he who lives and believes in him never dies. Jim Morgan did not die.

Thanks be to God who gives us the victory through Jesus Christ our Lord. Hallelujah! ■

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presence there. But if something more than tokenism is intended, the presence of black faculty and administrators will greatly enhance the chances of increased enrollment of black students.

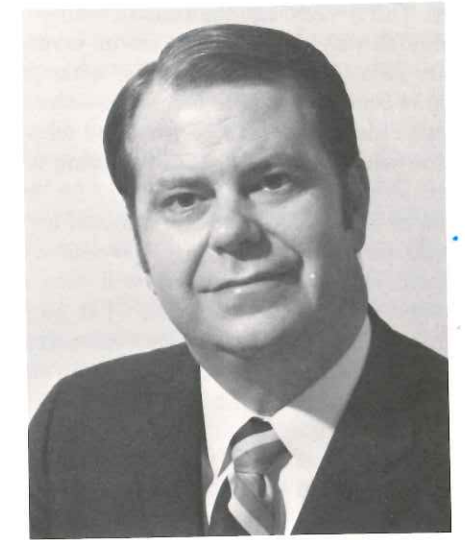
Ultimately, however, the scarcity or absence of black students on the campus is integrally tied to the institution, by faculty and administration, of a viable Black Studies program. Whether it should exist as a separate program or whether it should be a part of a larger complex of curriculum is a matter that we cannot enter into here. There are merits to both approaches. And there are demerits. But whatever the decision on this, the function of Black Studies is not as equivocal. Its purpose is essentially educative — both of the black and the white. Blacks need to learn more about themselves within the academic setting. Whites need to learn about them too. Without meaningful black studies both will be culturally deprived.

Some of the clearest thinking on the subject has produced the view that Black Studies are designed to confront and challenge the white ideal as the proper orientation to systematic study. Its very presence poses a threat to an establishment that has not told the full truth about the proper role of blacks in American culture. Intense anti-pathetical attitudes, philosophically expressed and rationalized, have contributed to unbalanced racial views that permeate both our secular and sacred societies. Such a situation calls for reevaluation of the institutions and institutioners who are responsible for and who propagate such myths. This is what such perceptive men as Charles V. Hamilton ("Black Students Want Relevancy," *ESSENCE*, May 1970), Harold Cruse (*The Crisis of the Negro Intellectual*), W. E. B. DuBois and Carter G. Woodson (the "Father" of the Black History Movement) are proposing.

Such a charge is, of course, highly controversial, but not untrue. Therefore the dialogue must continue. If the proponents of the charges have been unable thus far to convert the dissidents, neither have the dissidents been able to dispel the charges. Thus Black Studies, meaningfully construed, can serve as a meeting ground (or is it a battle ground?) on which some of the most basic questions of our day can be faced and dealt with. It can, as Charles Hamilton says it should, "raise entirely new empirical questions about the nature of this society, about the nature of the American economic interests that oppress black people in Harlem, as well as in Johannesburg, South Africa . . . about the efficacy of established public services: health, law enforcement, elementary and secondary education, etc. . . ."

Obviously, such a thoroughgoing reevaluation and innovatively critical task cannot be placed entirely upon the shoulders of the theological seminary. But the theological seminary as such ought not spare itself the pain of involvement in the process. In so doing it might begin to lead rather than become a gathering place of sheep. It might become as a Socratic midwife presiding at the birth of new thought rather than continue its existence as a validator of the same old ideas. God's Word never changes, but ways of presenting it ought to. Into such an environment it is not inconceivable that the black presence, like Abou ben Adhem, might increase. ■

What Every Marriage Needs



DAVID ALLAN HUBBARD

Civilization is a puzzling process. We have startling progress with appalling failure. In the midst of all our advances there is the nagging reminder of our failure to solve our most basic problems.

In our basic social contracts our weaknesses are at least as dramatic as our successes. First, look at our *cities*. Side by side with the architectural, logistic and economic triumphs there is in virtually every urban area in the Western world a huge ghetto.

Then, take the field of *international diplomacy*. With all of the centuries of development in political science behind us, with all of the refinements we have made in constitutional government, our major expenditure as a peace-loving nation is still for military purposes. So there is in the midst of the forward march of modern civilization this shocking evidence that war is yet our largest economic reality.

Then, too, there is *the family*. Despite economic progress and the rise in standard of living, despite suburban living and abundant leisure—fruits of our civilization—we as a nation can still write failure over our family life.

We do not need to spend any time documenting the extent of the crisis in domestic relationships. We know something of divorce statistics, figures of illegitimacy and the increasing number of young people leaving home at an early age. On the roads of California last summer we found vagabondage like nothing we have seen since depression days. Young people on the move. Away from home. Away from family. Away from the responsibility of summer jobs or the

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This article was taken from an address given by Dr. Hubbard recently.

discipline of summer school. Just traveling, fed up with family life.

Part of the toll which civilization has taken on us is to contribute to the crisis in family life. Last summer I spent a week in Mexico City with Wycliffe translators who live for several months every year in the most primitive villages of Mexico. I asked one of my close friends, "What's family life like in those villages?" Here are a people who have primitive tools of agriculture, who hack out a living by planting corn, who keep themselves in a semi-stupor by drinking cactus beer. He answered, "You would be amazed at how close knit the families are, how basically happy the children are." Primitive patterns, very little pressure, except to have enough corn and to grind that corn for tortillas. But there is a quality of family life quite different from what we often see in the midst of our sophisticated Western civilization. Now I do not want to fantasize the life of the happy pagan. These people have all kinds of problems. But in their relationships with their children, they, in their simple circumstances, have demonstrated a love and acceptance which are still too rare in our highly civilized, tightly organized society.

Our *economic gains* have taken a toll on family life. Our social and economic mobility has worked against family unity and happiness. Also, we have been raised with the feeling that if we really give ourselves to our work day after day after day we will get ahead. And we are willing to pay almost any toll this kind of pressure extracts from us. Those of us who were raised in the depression, who unconsciously vowed to succeed whatever the cost, know that very often we have paid a high price in family and marital relationships for that success. We have not worked as hard at our marriages as we have at our professions. And the affluence that has come from our hard work has even made it easier to afford the alimony payments sometimes made necessary by our preoccupation with work.

Women are now economically and emotionally more independent. They have the education and skills to get jobs. They can sit a little loose to their families and marital responsibilities because they now have a security that has not been theirs in earlier generations.

The change in women's patterns is a very significant one in our society. Thirty years ago the ratio of women alcoholics to men alcoholics was about one to six or seven. Now the ratio is one to two. And in the suburbs, where most of us live, the ratio is one to one. One alcoholic woman for every alcoholic man. This may be part of what the television commercial means when it boasts: "You've come a long way, baby."

Our advances in medicine and pharmacology have contributed to our difficulties in marriage. We have come so to resent the intrusion of pain that we will take any pill at anybody's suggestion to cope with it. That suffering may have a purpose or can play a part in our maturing is an idea we are more and more putting behind us. Our first thought at the ache, the twinge, the pain, the anxiety is: "What can be done to rescue me from this?" We have paid a considerable price in terms of moral, spiritual and emotional toughness because of the ready access of over-the-counter drugs and medications. Pleasure we want but without pain or anxiety. Consequently, we are not always willing to pay the toll in adjustment, struggle, suffering and tension which family life insists upon.

Our psychological and sociological achievements have also charged high tariffs. A great deal of conversation in marriage these days is a kind of informal psychotherapy: "Do I threaten you when I say that?" "How do you feel when I talk this way?" We have learned how to bring all of this jargon into our relationships and can find Ann Landers in more newspapers than Billy Graham. But at the same time all our insights have made us so self-conscious about how we relate and gotten us so caught up in a quest for good communication that it is hard to get on with marriage.

One reason we have failed in this particular generation with our young people—and remember we ourselves raised all these kids that have taken to the road—is that we have been the generation in history most self-conscious about how we raise and treat our children. We have been so afraid to do or say the wrong thing that we have been reluctant to exercise our authority. We may be the first generation that did not believe it knew how to raise its own children. So we check books, consult with neighbors, devour the latest magazine article and then are full of anxiety at night for fear that we mishandled the table conversation. And the experts in raising children disagree, so we do not know which to believe.

Our ties to social and religious standards have been loosened by the relativism that has been pumped into our society, often a by-product of our studies in the behavioral sciences. Things we used to consider absolutes are now broken down, and the experts in religion agree no more than the experts in child raising.

Now I do not want to make an idol of the past or sell short our present gains in technology and scholarship. But the progress we have made in these areas has also been terribly costly to our families. And I doubt whether our modernity itself can solve the problems it has caused. No marital

adjustment pill will improve communication and cure anxiety. The basic problems are not technological but theological.

And if our marital predicament is basically a theological one, then what every marriage needs is insight into three great doctrines of the faith: 1) the doctrine of the *image of God in man*, which has to do with the *spiritual* nature of our relationship as husband and wife; 2) the doctrine of the *covenant between God and his people*, which has to do with the *permanent* nature of this relationship; and 3) the doctrine of the *forgiveness of God, offered in Jesus Christ*, which has to do with the *gracious* nature of this relationship.

The *image of God in man* expresses itself, among other ways, in our maleness and femaleness. ". . . In the image of God he created him; male and female he created them" (Genesis 1:27). Our maleness and femaleness are not just physical properties, though they are physical and enjoyably so. Vive la difference! But there is a spiritual quality, a spiritual purpose to them. And it is this quality and purpose we ignore when we view our sexuality as an appetite. We eat not because we are made in the image of God, but because the need for food is part of our kinship with all living creatures. But our sexuality, though that sexuality has physical implications and aspects, is not, at heart, an appetite but a capacity for relationship. All the current emphasis on form, shape, figure, diet, trimness and exercise—much of which has a certain wholesomeness to it—misleadingly implies that the relationship between male and female is basically physical. And it is one of the great weaknesses of the women's liberation movement that it is playing right into the hands of our fallen nature by stressing that the only difference between men and women is anatomical. It ignores the wonderfully complex spiritual and emotional network which supports and gives meaning to these differences.

Our maleness and femaleness are not merely aesthetic properties, despite what everything around us suggests. Beautiful hair, bright teeth, sweet breath—these and other facets of attractiveness are being celebrated as the ground for good relationships. We should not be adverse to smelling nice, but surely our highest human relationships should not be at the mercy of our nostrils. There is infinitely more to our manhood and womanhood than odors, no matter how pleasant.

The biblical doctrine of creation says that maleness and femaleness have deep spiritual significance. We ought to relate to and have fellowship with each other as God does with his people. As he carries on communication, as he expresses concern, as he shares himself with his creature, so that creature carries on communication, expresses concern and shares himself with his marriage partner. The maleness and femaleness which we enjoy and celebrate have as their primary ingredient a spirituality, a capacity for relationship with each other like our capacity for relationship with God.

Flowing out of the doctrine of our capacity for relationship with God is the doctrine of the *covenant God has formed with his people*. It was first a covenant with Adam, later a covenant with Abraham and his descendants, and finally a covenant with the Church, made through Jesus Christ. The Bible speaks of the relationship between Christ and the Church as a marriage—Jesus Christ, the husband; the Church, the bride. This covenant is the premier marriage,

the union for which the universe was formed, and all creation is designed to sing at the ceremony and to cheer at the wedding supper. In our marriage, in who I am to my wife and in who she is to me, we are not only to enjoy each other but to learn from each other the love of God in Jesus Christ. That is why Paul calls the male and female relationships he is dealing with "a great mystery," the double mystery of the love of Christ for his Church and of the response of the Church to Christ (Ephesians 5:31-33).

The important thing about this covenant is that God does not quit. The book of Hosea contains a beautiful example of the steadfastness with which God maintains his marriage to his people. The people turn against him; they play false with him; they consume themselves in immorality and idolatry. But God relentlessly pursues his own. It is not just Christian regulations or puritanical rigidity that makes the permanence of marriage essential. It is the fact that marriage has for one of its high purposes the declaration of the steadfast loyalty of God to his people and of that people to their God. This is why in marriage the last thing we can think of is quitting. Because we know the deepest and highest purposes of the relationship, we enter a "till death do us part" commitment to make the relationship work.

The only way we can maintain the permanence which our participation in this divine covenant demands is to *live in terms of the forgiveness of God*. The Gospel must be the heart of Christian marriage. It is not the vows we make at the beginning that count, for we often break them, at least in spirit. We say "for better or for worse" but things get so bad that we want to bail out. We say "for richer or poorer" but badger each other about money. We say "to have and to hold" but manipulate each other by giving or withholding physical affection. What is important is not only the vows we make at the beginning but how we deal with these broken vows along the way.

In I Peter 3:7, where the apostle speaks about marriage, he advises the husbands: "Live considerately with your wives, bestowing honor on the woman as the weaker sex." "Honor the weak," a strange reversal of what we usually do. We look for power and then pay tribute to it, for prestige and then salute it. Peter reminds us that husbands and wives together "are joint heirs of the grace of life." It's this grace that makes the difference, that encourages us to let the forgiveness that gripped our lives when God called us determine our attitude toward those who share our lives and love.

"Joint heirs of the grace of life." We husbands must never forget that God thinks no more of us than he does of our wives and children. His grace reaches to them too and takes them as they are. He has shared his greatest gifts with them, for they too can come to know him in Jesus Christ. As we live in the light of what God did in Christ we can live considerately with our wives, and they with us. Our new life of love will begin with our nearest neighbors, those with whom we share roof and table, name and bed. Forgiveness will become the style of our lives. God's love which accepts me "just as I am, without one plea" will teach me to accept my loved one the same way. The Gospel of forgiving grace will transform our homes from arenas of complaint or competition to havens of love and acceptance.

When we build these great Christian truths into our marriages, some wonderful things happen. First, we will find in

marriage a commitment to each other that goes deeper than legalism. We stay by our families and live responsibly with them not only because some law says we should but because we have discovered that the deepest secrets of the universe, the finest purposes for which God created us, are related to the stability and continuity of our marriage.

Second, we will gain an *understanding of marriage that recognizes our capacity for growth*. The most important thing about us as persons is not education, intelligence, bank balance, community standing or physical coordination. The thing about us that is so important that it pales everything else is that we are made in God's image. This is what gives us our honor and dignity, whatever our other credentials. In all other areas we may reach a limit beyond which we cannot grow—"the level of our incompetence," as *The Peter Principle* would call it. But not here. Intellectual and physical limitations we do have. But because we are made in God's image we have a magnificent capacity for growth in love, in righteousness and in the knowledge of God. Christian love nourishes and nurtures the image of God within us and encourages spiritual maturity whatever our limitations, physically, intellectually and socially.

This personal growth keeps rich and wonderful the physical experiences of life. As our partners grow we are never making love to the same person. The boredom that turns so many marriages sour can be alleviated when both partners are helping each other to grow. And as we do grow, we will waste a whole lot less energy letting our eyes rove and our minds wander to other possibilities for love and affection.

Third, there will be a *realism that keeps us mindful of sin and grace*. In the urgency of the moment when things get tense our tempers may take over. But by and large our theology ought to tell us that when a fallen woman and a fallen man live together you can expect conflict and tension. That does not mean we use sin as a cop-out to excuse all kinds of bizarre conduct. But we have a perspective to deal with the limitations of the other person and our own as well. We have the chemistry to treat our sin through the prescription that comes to us in God's forgiving grace.

Finally, there will be a *dedication to marriage that puts it at the heart of our humanity*. There is nothing more human, nothing more godly than the right kind of marriage—the loyal, faithful, enduring, persevering union of two Christians. This is the human illustration, the earthly demonstration of the mystery of life—God's care for his people. It is our way of saying in the kitchen, bedroom and neighborhood, "Yes, Jesus loves me; the Bible tells me so."

Marriage cannot be put in a compartment like some other areas of life. We may have so much time for work and exercise, so much time for eating and sleeping, and so much time for studying and playing. But we cannot budget merely a fixed amount of time for marriage. It lies at the heart of life. It was for this purpose that God made us male and female; it is in this way that we demonstrate the permanence of his commitment to us; and it is in this relationship that we learn and teach the best lessons of grace and forgiveness.

Marriage does not demand perfection. But it must be given priority. It is an institution for sinners. No one else need apply. But it finds its finest glory when sinners see it as God's way of leading us through his ultimate curriculum of love and righteousness. ■

Inter-Professional Integration for the Pastor and Psychologist: A Suggested Program for the Local Church



H. NEWTON MALONY

Among the types of integration proposed for theology and psychology by the Fuller Seminary School of Psychology are the following: (1) conceptual-theoretical integration; (2) integration through research in the psychology of religious behavior; (3) integration in professional practice; (4) inter-professional integration; and (5) intra-personal integration (Clement, 1968). This essay will be concerned with number (4), inter-professional integration. Inter-professional integration refers to efforts of the professional psychologist to relate to the professional minister and vice versa.

As Hiltner and Gallahue (1969) have noted, the graduate program in clinical psychology at Fuller Theological Seminary intends to train competent psychologists who likewise know "some things about theology." The students will know themselves primarily as psychologists. They will not regard themselves as theologians. Nevertheless, they will maintain an interest in and a concern for the inter-relationships of psychology and theology. The inter-professional integration they will seek to maintain will be a dialogue with pastors. They will make themselves available to work alongside pastors in professional relationships.

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This type of integration is distinctly different from the type of resolution a psychologist makes between his personal faith and his science. It is likewise different from the psychologist's integration of his faith and his professional practice, e.g. his counseling with persons. Inter-professional integration refers to the activities of the psychologist as psychologist as he advises or works with pastors at a common task.

Previously I have described inter-professional relationships as being of two types; consultation and collaboration (Malony, 1970). A psychologist *consults* when he gives advice or shares his expertise without actually becoming involved in the work of the pastor. A psychologist *collaborates* when he enters into and shares the task. These distinctions are only end points along a continuum, and many inter-professional relationships involve both consultation and collaboration. The professors and students of the School of Psychology have participated in both types of relationships. Below are listed some examples of inter-professional activities in which they have engaged. They have:

1. Conducted group therapy for ministers.
2. Evaluated candidates for the mission field.
3. Served on church boards to evaluate ministerial candidates.
4. Accepted referrals for counseling from local pastors.
5. Advised ministers regarding their own counseling of parishioners.
6. Taught classes in marriage and family living at local churches.

(Continued on page 20)

Books You Should Be Reading

One area of my life where pin-pricks of guilt occasionally prod me positively is the problem of the books I should be reading. Suspecting that you are not much different from us, we have asked several members of our editorial board to jot down a few books whose reading they found rewarding. So here they are, some books you should be reading, about no special subject and in no special order. (Aha! another olla podrida!)

F.W.B.

REVIEWS BY EDWARD R. DAYTON, B.A. '67, director of MARC at World Vision:

Lindaman, Edward B. *Space, A New Direction for Mankind*. Harper and Row, 1970.

An optimistic reply to those who think the huge investment in space exploration is largely wasted. Lindaman sees the space platform as being a primary tool in helping us gain control of our ecological situation.

Mollenkott, Virginia. *In Search of Balance*. Word, 1970.

A very readable discussion on the need to maintain a balance in the midst of the tensions of paradoxes of the Christian life. A good book for someone who believes that there has to be one perfect answer for everything.

Mitchell, Henry H. *Black Preaching*. Lippincott, 1970.

A delightful overview of the black approach to pulpit interpretation of the Bible. Part of the C. Eric Lincoln's series in Black Religion.

Cone, James H. *Black Theology and Black Power*. Seabury Press, 1969.

When you finish this book perhaps you will have some further insight into what the author means when he maintains that if you don't believe in Black Power you are not a Christian! A basic book for pastors trying to understand their black brothers in Christ.

Churchman, C. West. *The Systems Approach*. Delta Books, 1968.

If you want to understand how some "systems engineers" can believe that they can "handle any problem," this highly readable book will help you along the way. The most interesting thing about the author's approach is that he realizes that the ultimate system has to consider value and behavior, and therefore sees every good systems engineer as facing these questions.

Clark, Dennis E. *The Third World and Mission*. Word, 1971.

Good background reading for possible changes in direction for evangelical missions in the coming years. Clark indicts much that is wrong with the present system. He makes a number of interesting suggestions for alternative approaches. A good study book for laymen interested in missions today.

REVIEWS BY LEWIS B. SMEDES, professor of theology and philosophy of religion, Fuller Seminary:

Here are a few titles on worship I have found useful. They have been useful, I should say, not for plucking some

quick ideas for next Sunday evening's service, but rather in my private groping after what worship ought to mean to an evangelical church, and how its meaning can guide one in working out a liturgy that is consistent with one's convictions and traditions as well as relevant to the spiritual needs of one's own generation. This is not a bibliography but a few books that have helped a layman in the field.

Von Allman, J. J. *Worship: Its Theology and Practice*. Oxford, 1965.

If I could have two books on worship, this would be one of them. It unites biblical, theological and practical intelligence on the subject as few books have.

Dix, Gregory. *The Shape of the Liturgy*. Dacre, 1945.

This would be the other. It is a masterpiece of historical-theological writing. Here, one can get a complete education on the development of the liturgical practices of the Church, especially as they center around the celebration of communion and grew out of theological convictions.

Thompson, Bard. *Liturgies of the Western Church*. World, 1961.

The value of this paperback is its panoramic sweep of the liturgical development of the Western Church from Justin Martyr through the Wesleyan movement — concretely, clearly and comprehensively.

Shepherd, Massey H. *The Reform of Liturgical Worship*.

Shepherd provides a needed reminder to evangelicals who are discontent with liturgical poverty, that churches with a rich liturgical tradition have their problems also, and that one way not to take is the way of imitating a liturgy that is itself in need of reform. But he does more; he provides insight into the *why* of any liturgical reform.

Thurian, Max. *The Eucharistic Memorial*. John Knox Press, 1961.

Max Thurian is the liturgist of the Taizé community in France, and has performed a lasting service by revitalizing reformed liturgy in its original intention, giving it a form that is at once more catholic and more contemporary.

Hageman, Howard. *Pulpit and Table*. John Knox Press, 1962.

This book has helped a lot of Protestants, including me, to understand that we worship as we do for historical as well as theological reasons, and that the Reformers themselves give us a sound basis for trying to reform our Protestant liturgies — or make up for the lack of them.

Maxwell, W. D. *Outline of Worship*. Oxford, 1938.

I have always liked this little book because in one good look it shows both the diversity and unity in the structure of all Christian worship — including Roman Catholic — and does this vividly and simply.

_____ *Concerning Worship*. Oxford, 1948.

This is just a good, clear, reliable and historically sound introduction to the theology and practice of re-

formed worship — reformed in the broader sense of the word.

Nicholls, William. *Jacob's Ladder*. John Knox Press, 1958.

Nicholls created a gem in this little book. Using the ascending and descending movement on Jacob's ladder as the key, he goes on to demonstrate the essential God-to-man and man-to-God movement in worship.

Verghese, Paul. *The Joy of Freedom*. John Knox Press, 1967.

I liked this book because it opened my eyes to the spirit and intent in the liturgy of the Eastern Church, otherwise so foreign to Protestant worshippers.

REVIEW BY JAY BARTOW, B.D. '70, assistant minister, Lakewood Presbyterian Church, Long Beach:

Jesus Christ Superstar. A Rock Opera album by Andrew Lloyd Weber and Tim Rice, October 1970. Leeds Music Ltd., London.

Rock, as you know, has increasingly become a medium for religious expression. *Jesus Christ Superstar* is nothing short of a rock opera, with libretto and all, that deals with the Passion of Jesus. It's selling like hotcakes, and not to just a religious audience.

Andrew Lloyd Weber and Tim Rice are of Anglican background but do not believe that Jesus was divine. Nevertheless, they display uncommonly keen insight into the drama of the Passion, and especially into Judas and King Herod. We catch something of the scandal of Jesus' claims through their offended eyes. The album does us the service of highlighting how startling the incarnation is.

I have used the album with high school audiences. It serves as an excellent jumping off point for a first hand look at the New Testament Passion accounts. The music is catchy and varied: from acid rock to quiet folk.

REVIEWS BY JAMES S. HEWETT, B.D. '57, minister of Christian education, First Presbyterian Church of Arcadia.

Leonard, George B. *Education and Ecstasy*. Dell Publishing Co., 1968, 229 pages, \$2.25, paperback.

Here is a really radical, innovative, thought provoking book on future models for education. Though written from a completely evolutionistic and secular viewpoint, it is yet worth the reading for its singularly creative approach to education. It is a book you will find yourself fighting all the way — and yet he has a great deal to say. Worth reading more than once.

Dennison, George. *The Lives of Children*. Random House, 1969, 309 pages, \$6.95 (also available in paperback).

In the tradition of the free school this book is a description of an actual pilot project in education on New York's lower East Side. Twenty-three black, white and Puerto Rican children from low-income families composed the student body of the First Street School. About half the families of these children were on welfare. About half had come to the school from the public schools through having severe learning and behavior problems. The book is a poignant and fascinating story of these children and how they broke through their learning barriers in the free school environment. Though the Christian reader will find much to disagree with in this book, he cannot but be moved by this story. A powerful book!

Glasser, William. *Reality Therapy*. Harper and Row, 1965, 167 pages, \$4.95.

_____. *Schools Without Failure*. Harper and Row, 1969, 237 pages, \$4.95.

These two books by Glasser should be read together as one basic statement. Glasser, a psychiatrist, repudiates the tenets of traditional Freudian approaches to psychotherapy (mental illness, probing into the past, transference, heavy reliance on insight, avoidance of moral judgment, avoidance of teaching) and builds a therapy emphasizing the need for a person to satisfy his basic needs (love and worth) through looking ahead, seeing alternatives, evaluating one's behavior, making plans and taking responsibility for behavioral changes.

Out of his experiences as a psychiatrist at the Ventura School for Girls, Glasser broadened his theory into the field of education in general and develops these implications in *Schools Without Failure*. Glasser emphasizes the importance of relevance, thinking and responsibility as well as the need to help children have successful experiences rather than teaching them to be a failure. Glasser is not anywhere near as far out as the Free School approach but tries to make suggestions for the actual public school as it exists today. Glasser is a bit repetitious in the second book but is highly readable and makes a great deal of sense. These two are must books for anyone who is trying to figure out what is wrong with current models of education.

Goodman, Paul. *Compulsory Mis-education and The Community of Scholars*. Vintage Books, Random House, 1962, 339 pages, \$1.95, paperback.

A radical but telling critique of what is wrong with the American set of presuppositions about education. To understand the coming value system of the youth revolution one must read Goodman.

Hyde, Douglas. *Dedication and Leadership*. University of Notre Dame Press, 1966, 158 pages, \$2.45, paperback.

Douglas Hyde was for twenty years a dedicated Communist working for the cause on the London Daily Worker. In his late 30's he converted to Roman Catholicism and was soon quite disillusioned with the lower level of dedication among his fellow religionists than among his former comrades. In this book he shares with the Church how the Communists train their people in both dedication and leadership. This book is very important for any pastor or Christian leader to read.

Coleman, Robert E. *The Master Plan of Evangelism*. Fleming H. Revell, 1963, 126 pages, \$1.25, paperback.

A succinct and powerful analysis of the basic principles that Jesus used in building up the central core of leadership to carry on his work. Worth reading many times.

O'Conner, Elizabeth. *Call To Commitment*. Harper and Row, 1963, 205 pages, \$3.50.

The story of the Church of the Saviour in Washington, D.C. is described in exciting detail here. In a day such as ours where the Church is having to take a hard look at the meagre levels of commitment that have been required for membership — a consideration of the rigorous disciplines of this unique fellowship is very much the order of the day. A deeply challenging book! ■

Book Reviews

CHRISTO-PAGANISM: A STUDY OF MEXICAN RELIGIOUS SYNCRETISM by William Madsen. (Preprinted from *Publication 19, Middle American Research Institute, New Orleans, 1957, \$1.50*), is reviewed by Dr. Alan R. Tippet, professor of missionary anthropology, Fuller Seminary School of World Mission.

Here is a small book of major importance to students in a wide range of disciplines—missiology, theology, history and anthropology. William Madsen has given us a case study of a Mexican village community, which should be valuable to people interested in socio-religious change, the acceptance and rejection of religious ideas and innovations, the conversion process and the problem of meaning in religious communication. Its theoretical base is anthropological, since it is testing the theories of Linton, Barnett and Herskovits. Its method of research is ethnohistorical, being a descriptive reconstruction of processes of change from historical documents. More than half of the sources used, and those the most important ones, are Spanish.

The study raises such missiological questions as: What parts of Christianity do pagan peoples accept? Which do they consciously reject? Why do they accept some and reject others? What pagan elements survive after conversion, especially conversion of the Spanish Catholic type? The term "Christo-Paganism" implies a fusion of religious aspects of two religions: can the dynamics of this process be investigated?

The book contains a series of religious reconstructions, each with roughly the same subordinates — world view, concept of supernatural beings, ethics and worship. The Aztec religion of the time of culture contact and the Spanish Catholic Christianity of the contact are reconstructed from primary sources. Then the two are brought together in a chapter which describes the conversion of the Aztec village community. Madsen examines the Spanish missionary policy with its resultant acceptances and rejections in a highly important unit of the book. The second half of the book is devoted to a synchronic analysis of present-day Christo-Paganism by anthropological techniques, again with a chapter for each of the subordinate themes and an additional one on witches and curers.

Although the book should make a good readable account for a general reader, the anthropologist and the theologian will pause to ponder at length at many points: the similarities and differences between the original Aztec religion and Latin American Christianity, what has happened to the Catholic saints in this Christo-Paganism, the idea of one Father God (but not the Christian idea) as against the multiplicity of Christs, the very slight idea of the Holy Spirit, the absorption of Aztec mythology into the Christian narrative, the Christo-Aztec worship of souls, the place of witches and curers, the hot-cold orientation to life, and so forth. The book shows what happened to the Aztec society under the impact of Spanish iconoclasm. It is good to have this account because it stands out in such great contrast to the conversion movements of other cannibalistic peoples in the last century (a matter that has been researched a good deal at the School of World Mission at Fuller).

Had this book been missiologically rather than anthropologically oriented I think that perhaps three other aspects might have been investigated: (1) Whether or not the 16th century conversion process can be interpreted by analogy from current movements in Indonesia and New Guinea.

(2) Whether or not the functional substitutions of this study should be theoretically discussed. (Somehow we have to see that in church planting one has to deal with and differentiate between *form* and *belief*. If this valuable study is to be compared with others we need a terminology for this differentiation, because pagan forms may be given Christian content, or pagan belief may survive in new Christian forms.) and (3) Whether the Christian missionary should deny any reality to pagan gods, or offer a God who is Almighty in confrontation with other gods. (This issue should be clearly stated because the former attitude tends to be associated with missionary iconoclasm, whereas in the latter case it is normally the convert and not the missionary who is iconoclastic, and this has spiritual significance to the convert himself.) These three theoretical issues need statement if the book is to be of its greatest possible value in comparative missiology. This is not to criticize Madsen's work because he has written it as a contribution to anthropology. Nevertheless it is far too valuable a work to be confined to the anthropologists. Its body of useful phenomenological data is really important to the missiologist, especially those who work in the old Spanish Catholic colonial areas.

JERUSALEM IN THE TIME OF JESUS, by Joachim Jeremias (*Philadelphia: Fortress Press, 1969, 405 pp., \$9.00*), is reviewed by George E. Ladd, professor of New Testament theology and exegesis, Fuller Seminary.

No greater authority of Jewish life, customs and literature is to be found than Prof. Jeremias. In this book, he provides us with a detailed investigation into economic and social conditions in the city of Jerusalem during the New Testament period. A companion volume on life in Galilee is desirable, since Jesus spent most of his public ministry in Galilee and not in Jerusalem.

This is a scientific book. That is to say, Jeremias does not aim primarily to provide background for the New Testament. This scientific interest leads him to devote much attention to factors which are not immediately relevant to the New Testament or to the practical interests of the preacher. He has a long section on "The Maintenance of Racial Purity," including a discussion of despised trades, slaves and illegitimate Israelites. The second part is devoted to a study of economic status: the rich, middle class and the poor. Part three discusses the various levels of social status: the clergy or priests, the lay nobility, the scribes and the pharisees.

Jeremias emphasizes that the Pharisees formed a closely knit, exclusive fellowship of religious associations. Several communities of Pharisees must have existed in Jerusalem. These closed societies had strict rules of admission and considered themselves the true Israel. On the other hand, the Sadducees were not closed associations, nor were they a clerical party recruited from the higher circle of the priesthood. They were made up of the upper class in society — the lay nobility as well as the clergy.

One point is of special interest in view of George Foot Moore's insistence that apocalyptic was characteristic of fanatic sects rather than of "normative Judaism." Jeremias finds that apocalyptic formed part of the esoteric tradition of the scribes. This leaves unanswered the question: To what extent were apocalyptic ideas familiar to the people, particularly in Galilee where Jesus preached and taught?

Jeremias concludes with a chapter on the social status of women which leads to the conclusion that Jesus' attitude toward women was an unprecedented happening in the history of that time. ■

(Continued from page 16)

7. Conducted child care training programs for the community — sponsored by a church.
8. Consulted to the School of Theology faculty in the conducting of their courses.
9. Directed a counseling program in the local church.
10. Conducted sensitivity groups for students in the School of Theology.
11. Been featured speakers at conferences on the relationship of theology and psychology.
12. Trained Sunday school teachers in courses designed to increase their effectiveness.
13. Served as consultants to projects of the National Council of Churches and various denominations.
14. Served as members of the training staffs for human relations conferences.
15. Conducted sensitivity training for members of church staffs.
16. Trained lay counselors in local churches and youth groups.
17. Consulted with church programs in urban affairs.

One of the prime means by which the School of Psychology intends to accomplish inter-professional integration is through a Church Consultation Service that recently has been established. Senior students are serving as interns in the program. Recently a one-day conference on "Resources in Psychology for the Minister" was conducted. From time to time other opportunities will be available. Ongoing attempts are being made to enhance inter-professional relationships with psychologists and their colleagues in the ministry.

One example of inter-professional *collaboration* which was thought worthy of note was a recent four-week class in a local church jointly taught by a psychologist and a minister. It is herein reported with the hope that the format and content will serve as a pattern in other locales. The course was conducted for adults in the Sierra Madre Methodist Church on four Wednesday nights by this writer and the church pastor, Mark Trotter. Built around the question of identity, the course was entitled "Who Am I?" The content of the course revolved around pairs of key theological and psychological terms. The terms were sin-neurosis, freedom-obedience, and mental health-salvation. The course began with the viewing of a filmed interview with Paul Tillich. Following that, the psychologist and the minister entered into a dialogue on the meaning of anxiety. The discussion centered around Tillich's distinction between neurotic and basic anxiety. At the conclusion of this first session, two papers were handed out for reading prior to the next meeting. The first paper included excerpts from Sigmund Freud's, "My Views on the Part Played by Sexuality in the Aetiology of the Neuroses," and the second paper included quotations from Paul Tillich's sermon, "You Are Accepted." The format of the remaining sessions included comments made by both the psychologist and minister followed by group discussion on the topic of the evening. The third session on freedom and obedience included excerpts from Carl Rogers, "What It Means to Become a Person," and Deitrich Bonhoeffer's, "The Cost of Discipleship." The final session on mental health and sal-

vation included excerpts of Marie Jahoda's, "Current Concepts of Positive Mental Health," and Albert Outler's, "The Meaning of the Christian Life."* It was felt by both the minister and the psychologist that they had the opportunity (within such a structure) to retain their professional identity and yet enter into dialogue with each other. The participants felt that such a jointly-taught course offered the opportunity for them to see the distinctions between psychology and theology with greater clarity.

The above outline is offered as a sample course which could be conducted in the community where a pastor and psychologist were willing to enter into dialogue with each other. It is illustrative of the types of collaborative activities which can lead to positive inter-professional integration.

*Copies of the six papers and a course outline will be sent to any minister or psychologist requesting them.

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